

1841

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5-29-1841

## Western Episcopal Observer May 29, 1841

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had no appearance of wings. Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark colored back, light below, and was not characterized by any peculiarity which would make it remarkable to a stranger.

Thus was I convinced of the existence of flying serpents, and on inquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent, call it, 'Ular tampan hair,' or 'Ular apie,' (the fiery serpent,) from the burning pain, and mortal effect of its bite. So that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice, in hope of obtaining a specimen, which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these parts, to whom I have mentioned it. I learn from the natives, however, that this is not the only species that flies. There is one called 'Ular Tadung,' with a red head, and not exceeding two feet long, seen sometimes about cocoa-nut trees, whose bite is instantly mortal, and which has the power of flying or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air of the one I saw.

N. M. WARD.

Padang, West-coast, Sumatra.

#### Original.

#### NATIONAL FAST.—GEN. HARRISON.

[The author of the following discourse has had due intimation that the publication of it would not be unacceptable to the immediate friends and fellow-parishioners of Gen. Harrison. And although aware that its intrinsic merit as a composition, does not entitle it to the respect of more distant readers, he entertains the hope, that the relation which it sustained to the lamented subject of it, may give it sufficient interest to make it useful. The sermon was prepared under a sense of his responsibility as a messenger of truth; and it was his desire, so to watch his strong personal partiality for the deceased, as not to be betrayed by it into the utterance of a sentence which, 'dying he would wish to blot.']

A PASTOR'S TESTIMONY TO THE CHARACTER OF WILLIAM HENRY HARRISON; a sermon preached on the late National Fast Day. By THE REV. JOHN T. BAKER, rector of Christ Church, Cincinnati.—1841.

'For he knoweth our frame, he remembereth that we are dust.'—CIII. Ps. 14 v.

ings and distresses, is a distinguishing mark of a christian people. And although in this country the service of God is 'perfect freedom,' our civil magistrates feel at liberty to recommend days of thanksgiving and fasting; especially when they have reason to believe that such a recommendation will meet with a hearty response from the people. Acting under this view of the subject, the respected individual who now presides over this nation, has deemed it proper to designate this day for commemorating and improving the death of our late honored Chief Magistrate. In accordance with his recommendation we are now assembled. And we propose to take the passage of Scripture which we have announced, as a guide in the reflections which we shall offer. It speaks divine mercy to human frailty.—'He knoweth our frame,'—that is, he compassionately regards our inward and spiritual weakness—'he remembereth that we are dust,'—corruptible and perishable in our corporeal nature. The direct tendency of this verse is to blend penitence and humiliation for human weakness, with hope in the divine compassion;—a combination of feelings well suited to the present occasion.

And aside from the intrinsic fitness of the text, we have been led to prefer it, because we have found it associated with the latter hours of our deceased President. On the morning preceding his death, strong hope was entertained of his recovery. And this 103d psalm, which is a psalm of thanksgiving, was read to him by a female friend. Little did those who listened to his recital suppose that they were furnishing us with matter so appropriate to the present mournful occasion as the text, with its two following verses. 'For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more.' But God's thoughts are not our thoughts, neither are his ways our ways. And let us not utter a single murmur, but strive to profit by the dispensation. In doing so, the text will

I. Aid us in humbling our hearts under a national affliction:

II. Guide us in rendering due honor to the memory of the deceased. And

III. Assist us in forming a hopeful estimate of him as an avowed believer in the gospel.

I. That the death of our late President is a national affliction, we might venture to assume. For there is not, perhaps, an individual in this assembly who would deny it. True, our government as constitutionally organized, has wrought safely under this calamity, and thereby proven the wisdom of its structure. The wave of death which swept suddenly over our ship of state and bore away its commander, while it gave a severe shock, produced no serious disaster. The second in command has taken the charge. And although there is mourning, the vessel still holds on her way under a favoring breeze. But we know not what breakers or storms may be ahead! And without meaning to disparage the respected successor, we cannot tell how soon we may need the practical wisdom, the mature experience, and the large popularity of our late chief. Certainly the anxiety of many hearts would be less, if it had pleased God to spare him for the remainder of his term. It is readily admitted that the removal of a chief magistrate may not be in all cases a calamity. On the contrary, we can conceive of a case in which his removal might be a relief. But whenever such a high officer possesses a large measure of popular favor, and is vital with what is significantly termed a 'safe man,' his decease may be consistently regarded by all parties as an affliction. And just such was the position of our late President. No incumbent since the first presidency, enjoyed so large a share of popular favor. His political friends had full confidence in his policy and fidelity. And his political

opponents were cheered in their defeat by the persuasion that he was at heart a sound patriot. For we venture to assert, that if the great mass of the party opposed to his elevation could have been put to the question, who amongst your political opponents would you prefer as a chief magistrate? The answer would have been, almost by acclamation, give us Harrison, before any other man in your ranks! When, therefore, we assert that his death is a national loss, we do but speak in accordance with the entire current of popular sentiment. As such a calamity, let us strive to improve it. Let us humble ourselves under the mighty hand of God. If a pestilence should walk in darkness through the land, and breathe its subtle poison into the bodies of our citizens to work its work of death, we should say at once, 'the Lord hath sent it;' or if the clouds were to refuse to drop their fatness, and our garners were empty, and our people crying out with hunger, we should say, 'it is the Lord's doing.' Realize, therefore, that this national bereavement is also of the Lord. For the morning shower that chilled our late chief, and the disease which claved him and finally silenced the pulsations of his heart, were but the agents of God for removing him. And why was he taken away? A full and certain answer to such a question is not to be expected in this life. To profess to give it would be presumption; for in such an attempt we should be

'Sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain.'

But still, it is our duty to read the providence of God as far as we can. And it becomes us to inquire what national sins or common iniquities, such as pride, infidelity, intemperance, oppression, Sabbath desecration, or profaneness, may have challenged this visitation of the Almighty? Too many are direct partakers in these sins, and it may be well for christians to ask how far they may be indirectly partaking in them, by withholding their reproofs or the force of their example. And whatever else we may learn from this dispensation, brethren, it is very certain that we may read in it the broad and solemn lesson of the text,—that man in best estate, or greatest elevation, is a fallen, dying creature—in spirit, in body nothing but dust! And with this virtual repetition of the text, we proceed to make use of it:

II. As a guide in rendering due honor to the memory of the deceased. And here we feel the need of some such wholesome check. For our personal feelings, unrestrained, might carry us off into a strain of laudation which would make us forget that all human greatness is but relative. Even the first man, in his primeval innocence and perfection, was but organized dust, fearfully and wonderfully wrought up, and animated with a living soul. And when we speak of man as he now is, born in sin, born under the sentence, 'dust thou art, and unto dust thou shalt return,' our praises should be measured and comparative. Nevertheless, praise is not improper. There is such a thing as rendering 'honor to whom honor is due.' And the apostle bids us 'honor all men,' for all men are in some sense honorable. The lowest man upon earth, compared with the highest irrational creature, is an august being; for he has the image of God stamped upon his soul! The subject of our present notice, certainly stood out prominently from the mass of his fellow men. And leaving his acts as a civilian and his achievements as a military giving a sketch of his life, we shall be content with observing that he was

A man of intelligence. He had a good native intellect, improved by a liberal education and cultivated by an acquaintance with books. And his mind was especially well stored with the most useful of all knowledge—a knowledge of men and things. His perception was quick, and he was remarkable for a readiness and taste in expressing his thoughts, both in speaking and writing. But his leading mental quality was that good balance-wheel of the intellectual powers,—a good judgment. This excluded inordinate self-confidence, and led him to surround himself in his official station with the best counselors. Although not unconscious of his own claims, he was ever ready to award all praise to the talents of his competitors in the race for high office: for his mind was not darkened by envy,—that thievish, but self-convicting passion, which strives to add to its own stock of reputation by abstracting from the fame of others. And this leads us to add,

That he was a just man in the transactions of business. Money was with him a very secondary concern. But although he was liberal to a fault, his liberality never violated justice, or wasted the resources of others. Three millions of Government money were disbursed by him with clean hands. And opportunities of speculation, which other public men might have embraced, were to him forbidden grounds. In his private dealings he did not identify strict legal right with moral justice. He took a higher standard. And if his economy was not so good as it might have been, it was his generosity which trenchanted upon it, not his selfish indulgence; for his tastes were plain, and his mode of living simple. But he was far from being indolent.

He was a man of great enterprise and energy of character. These features were developed in his early history, when he left the matured comforts and the refined hospitality of the 'ancient dominion,' to engage in conflict with savages. And when the war was ended, he did not return to his native state, but settled down among the hardy pioneers of the West. From that time he led a life in many respects of romantic interest as well as public usefulness; alternately warring and negotiating with enemies, both savage and civilized;—one while a governor and at other times a legislator, in our state and national halls;—until at last, the young soldier and pioneer returned to the East, an aged man, to assume the highest office in the gift of the people!

It is said that he was ambitious? We grant it.—Nor must we in this sacred place hesitate to affirm that unscrupulous ambition is sin. Even in the gliding phantasmagoria of the world, it is called 'the infirmity of noble minds.' And God approves it not, except as it is faithfully and strictly subordinated to his glory. But we may say with truth that his ambition was humane and patriotic. It never shed any needless blood; and we should be slow to admit the probability that his love of glory could ever have made him a despot or a tyrant: for his spirit was eminently republican—and no tyranny was ever visible in his composition.

He was naturally a man of kind feelings and benevolent impulses. Any attempt to prove this in a community in which he so long lived and moved, would be superfluous. And even in the more distant parts of our Union, the impression of his benevolence was co-extensive with the knowledge of his name. This was indeed the trait in his character, which has produced so much real sorrow for his death. For he had a hold not only upon the respect, but upon the affections of the people. They felt that he was not only a ruler, but a friend—and that the humblest, poorest man in an emergency might approach him, sure of sympathy and if practicable of relief. Therefore it is, that from land's end to land's end, among all classes, there is genuine mourning for his loss! And with the solemn services of this day, many a

heart will heave a sigh, and many an eye drop a tear to the memory of the brave soldier, the patriot statesman, the kind neighbor, the people's friend!

Such is an imperfect sketch of some traits in the character of the deceased. And surely we may see much in it to admire and honor. That he had his failings we have already intimated: and he may have had faults to which we have made no allusion. But alas! for all human greatness or glory, if measured by the highest rule or tested by the holiest motive! Re-appealing, however, to the comparative standard which we have already set up, we confidently ask, where is the public man of his day who possessed so many noble traits? Consider the moral hazards and temptations which he encountered as a pioneer and a soldier, and make due allowance for them.—Estimate the qualities of his head and heart; add his benevolent actions to his more brilliant achievements; and then place him side by side with your heroes and statesmen of any age or country,—and his friends may glory in the comparison! But here dropping the curtain to his excellencies and defects, as a man of the world, let us proceed to inquire, under the charitable light of the text, whether we may not form

III. A hopeful estimate of him as an avowed believer in the gospel. For proof that he was such a believer, it may suffice to remind you of the solemn announcement of his inaugural address. Facts, both anterior and subsequent to the delivery of that address, tending to develop his religious character, have already been laid before the public. We propose to supply a few others of a similar character. And if, in doing so, your preacher should seem to be too minute, or to speak too much of himself, his apology may be found in the interest which is felt in the subject, and the necessity of referring to pastoral intercourse.

My acquaintance with Gen. Harrison commenced six years ago, when I assumed this pastoral charge. He was one of six individuals who met at a private house, about twenty-five years since, to organize this parish. His attachment to the church of his fathers was decided, intelligent, and unequivocally manifested wherever he went. But his spirit was too large to be straitened or unduly confined by ecclesiastical landmarks; and when he could not attend the church of his preference, he did not fail to avail himself of religious privileges afforded by other evangelical denominations. For,

He loved to hear the word. When at his farm on the Lord's day, he attended the ministrations of the neighborhood; and when in the city, which was frequently, he was regularly in his place, morning and evening, and in all weathers. No one appeared to hear the truth with greater interest; and he heard with attention, no matter who was the preacher. A fact will illustrate this: On a certain occasion he attended service in his immediate neighborhood, conducted by a very illiterate preacher. After returning, a member of the family complained of the sermon, as dull and void of interest. He gently reproved the complainer, adding that 'the man had said many good things, and that he was no doubt earnest and sincere.' And does not this incident, connected with others, indicate the hope that he heard with 'the hearing ear'?

Again: He was not only an attentive hearer, but a regular reader of the word. He perused the Scriptures not only frequently but studiously. And he was particularly fond of the book of Psalms, which he was accustomed to read according to its arrangement for daily use. And those perusal of the word were accompanied by prayer. And surely we may hope, that he was moved to such daily resorts to the sacred volume, by a spiritual relish for it as 'the bread of life.'

But further: He took pleasure in the moral, social, or less formal exercises of religion. When in the city, he seldom failed to attend the weekly meeting held in the lecture room; and on one occasion he sharply rebuked himself in the presence of a number of his family for having forgotten it. Nor can we forbear to mention the impression which was made upon us, by his attendance on one particular evening. It was while the returns of the Presidential election were coming in, and when his success had just been placed beyond all doubt. His friends were rejoicing and congratulating him. The night was damp and dreary, and there were few in attendance; but our venerable parishioner was among them. And when I saw him enter, the thought which passed through my mind was this: 'Surely, if at such a time you can remember the weekly meeting and come out to it in such weather, you must take pleasure in being where two or three are met together in the name of Christ.' On that occasion my remarks were very plain and involuntarily shaped with a reference to him; but instead of indicating the least offence, he came forward and saluted me with special cordiality and unusual seriousness of manner. And here it is proper to add, that

He did not shun direct religious conversation, but sought it. A short time after I entered upon this pastoral charge, he introduced the subject to me, and intimated a wish to unite himself to the communion of the church. I confess I was apprehensive at the time, that he was under a sincere mistake, which is not very uncommon, and in my humble judgment, exceedingly dangerous: and that is, that approaching the communion is the beginning of religion, rather than a profession of religion already begun; a mode of seeking a change of heart, rather than an outward sign of an inward change already wrought, and a means of confirming the same. I therefore replied to him briefly, but respectfully and encouragingly, and promised to place in his hands some appropriate books. A few days afterward he reminded me of my promise, and I gave him 'Meade's Almost Christian,' with 'Wilberforce's Practical View.' With the latter work, he professed himself much pleased. Some weeks afterward, he came to hold a special conversation, I prefaced my remarks to him, with words to this effect: 'General, you are greatly my senior; and if in speaking to you, I should appear to be too plain, I hope you will not ascribe it to any disrespect.' He promptly answered, 'certainly not; I am a soldier, and I consider you my captain in these matters.' In that conversation, he expressed his full assent to the cardinal doctrines of the Gospel; but retired without any definite conclusion. Other incidental conversations were held with him; and aware that a profession of religion in one so conspicuous, must be for great good or great evil, I felt bound to hold up the standard fully, but not repulsively. Although I never advised him to postpone his approach to the communion until after the termination of the political conflict, or lent encouragement to the idea that it

\* The dwelling of Dr. Daniel Drake.

† In Gen. Harrison's letter on dueling, published some time ago, there is a reference to the praise of scripture: 'For they loved the praise of men more than the praise of God.' He had previously heard a discourse on this text, in which there was an application of it to the practice of dueling. This incident not only shows his attention as a hearer of the word, but the principle which guided him in penning that letter. Owing to peculiar circumstances at the time it was published, the letter did not make the impression on the public mind which it ought to have produced. Christians and good citizens cannot but prize it highly, as the sound argument and pointed testimony of an intelligent man and a brave and experienced soldier. A republication of it at this time might do good.

was a duty to be delayed a moment by any external circumstance, from what I have learned, I doubt not that he himself had the impression that it would be better to wait. Such erroneous impressions are not uncommon, and we may add, may sometimes mislead those who may be spiritual believers, but as yet 'weak in the faith.'

I might state other facts tending to show his kindness and respect for ministers of the gospel, and his readiness to contribute to every religious or benevolent object. And when we add these evidences to others, and particularly to those exhibited in his last illness, may we not infer that the saving grace of God was operating on his heart? True, its operation may have been retarded by the force of worldly habits not quickly laid aside in old age. It may also have been interrupted by the assaults, collisions and excitements of the political contest in which he was prominent; but when we bring his case fairly before the tender mercy of Him, who 'knoweth our frame,' who 'remembereth that we are dust,' we cannot but indulge the hope that the issue was rest to his soul!

In expressing this hope, however, we must be permitted to add our regret that it is not so clear as it might have been, if our venerable friend had taken a more open and decided stand. His evening horizon would then have been without clouds. And although to the eye of faith and hope those clouds are tinged and brightened by the cheering beams of 'the sun of righteousness,' a low sound from them, like distant thunder, seems to warn those who are halting, to go forward! And even to admonish those, whose feet are already within the kingdom of God, to go up higher! even up to the 'full assurance of faith.' And while we unite with surviving friends, in rejoicing and thanking God for the hope which we have in his death, we say to every individual, 'prepare to meet thy God!' If you have a living faith in Christ, confess him before men, and then you may be assured that he will confess you before his Father in Heaven. And if you have not such faith, be diligent—yea, intensely anxious, in seeking it, lest he come and take you away with a stroke, and there be none to deliver. Decision, unflinching decision, is the only point of spiritual attainment, at which we can be truly happy in life, and adorn the doctrine of God our Saviour in death. May the God of Grace bring us all up to this grade, and keep us there until the appointed time of our departure!

\* The author may be excused for here appending a brief statement, showing the kind feelings of Gen. Harrison at parting. The evening before his departure for the East, was spent with him, in company with others, at the house of a mutual friend. A clergyman of our church, who by a disease affecting his vocal organs, had become disabled even from teaching school, wished to apply for a clerkship. Desirous of furthering his suit, I said to Gen. H., 'I fear, Sir, you have been so troubled with applications for office, that another will not be very kindly received.' 'It depends,' he said, 'upon the manner from which it comes.' I mentioned the case to him, and after admitting that it was a strong one, he added, 'Remind me of it at the proper time, and feel yourself at liberty to write to me upon this or upon any other subject, whenever you think proper.' The latter words I received as an intimation, that a letter upon the subject on which we had been engaged, would be not unacceptable to him. The clerical applicant referred to, on calling upon the President a few weeks after his inauguration, found that he had remembered him by reserving for him a vacant clerkship of moderate salary, which had been placed at his immediate disposal by one of the auditors.

#### A CHAPTER ON HAPPINESS.

FOR CHILDREN OF ALL AGES.

Happiness, my dear children, as you all experience, (if not reflect upon,) is sought by all, and the desire to obtain it when properly entertained,—when directed to proper objects, and free from the selfishness that would sacrifice the happiness of others, is not more common than elevating to humanity. Men in their search after happiness, are too often controlled by external or superficial appearances; and hence are so many condemned, like Rasselas to lament their hours exhausted,—their efforts fruitless, and their hopes destroyed.

But it is not, therefore, to be inferred that a degree of happiness, even in this world, is unattainable. Though sorrow, pain, and death, and the very apprehension of them, are, undoubtedly, evils, that state of mind which enables us to look upon afflictions as mercies, and renders us superior to the fear of dissolution itself, is accompanied by the joyous feelings, that constitute what we are justified in terming, at least, temporal happiness. Swayed however by habits of great and potent influence, many there are that adopt not the means to obtain it.

Some there are who principally, (for few are those who entirely) place happiness in sensuality. Brutes may be induced to swallow poison, and fall victims to the craftiness of man; but in a state of nature, their instinct directs them aright. The animal impulse of man, on the contrary, is liable to err, reason being his appointed guide;—reason, through the imperfection and sinfulness of our nature, is subject to be led astray, and our tastes and propensities to be perverted to our hurt.—Sensual indulgence, therefore, cannot bestow happiness.

Others there are who, more elevated and refined, place happiness in the intellectual enjoyment of man; and so far as the mind is exalted above the body, so far is their scheme superior to that of the sensualist. The perfecting of the reason, the acquiring of wisdom and of knowledge, and the purifying and elevating of the imagination, are great and glorious employments; but they cannot, even in reference to the present state of existence only, ensure happiness. They can afford but feeble consolation under the numerous ills that 'man is heir to.' They are worthy of our sincere regard because they are ennobling; and because they lead to happiness;—but they are not happiness in themselves.

The proper cultivation of the intellectual powers 'leads to happiness.' The intellect improved, and properly exerted, will examine and perceive the evidences of the truth upon which the foundation of our happiness can alone be laid; and can be rendered more capable of enjoying the delightful contemplations that conviction of the truth gives rise to.

Reason properly employed, assures us that we possess immortal spirits,—and therefore, that nothing short of imperishable happiness can really and permanently satisfy us.—It tells us that philosophy, in its limited sense, can never render us independent of internal and external circumstances. That sickness, poverty, and the loss of friends, are evils to which we are all exposed;—and, therefore, to do our duty, to keep our conscience void of offence, and to be able to resign ourselves

unconditionally and with confidence, to the disposal of an all-wise, all-powerful, and all-benevolent Being, is alone happiness. To believe, unqualifiedly, that, doing our duty, all things, most assuredly, will 'work together for our good';—that but for the imperfection of our nature, we should see, even in our disappointments and mortifications,—'blessings in disguise';—to have our minds, hearts, and habits so regulated and disposed, as to desire the 'ten talents,' and, at the same time to submit without a murmur, if we do not even have the 'one' confided to us,—convinced that, in the true sense of the phrase, 'whatever is, is right';—this state of mind, alone, is that which confers upon us happiness and peace. To have our eyes lifted above subinary things, and our hopes, through faith, deposited in the treasury on high;—to have a well grounded trust of our pardon and acceptance, and of our instantaneously, on leaving this world, enjoying a 'glory that shall he reveal,'—a joy, and a blessedness so pure, so exalted, so ineffable, so ecstatic, that we are not capable, at present, even to form a conception of it;—this is a happiness that the world can neither give nor take away.

And to employ our imaginations,—for, although we cannot tell why we are inhabitants of this world, we know that we are susceptible of a glorious destiny, and that all our powers are capable of sustaining an exalted part,—to employ our imaginations in the contemplation of a state of existence which, if friendship have charms for us, shall unite us with our tenderly beloved and departed friends, and introduce us to a communion of spirits with the great and virtuous of every age and every clime; of every tongue and kindred, and people; and if we receive pleasure, even here, in so imperfectly scanning the heavenly bodies in their courses, in our investigations in the philosophy of mind, in history, in antiquities, and in the various departments of physical science,—which shall reveal to us the essences of existence, explain the laws of nature and the end of being, display before our spiritual vision the, now, incomprehensible number and glory of those systems that shine in the immensity of space,—spread before our eyes the accumulated stores of former ages, and, above all, that shall permit us to approach the great and inconceivable cause of all, and the Savior of the world;—the imagination is overwhelmed with the contemplation,—but a conviction that this shall be ours, is—HAPPINESS!!!

PATER.

### The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE:

SATURDAY, MAY 29, 1841.

#### EPISCOPACY.

It is often needful for the members of the Episcopal Church to have at hand a short summary of the argument by which they may prove the apostolic origin of their church. For this purpose, we give the following extract, from Chillingworth:

1. 'If we abstract from Episcopal government all accidentals, and consider only what is essential and necessary to it, we shall find in it no more but this: an appointment of one man of eminent sanctity and sufficiency to have the care of all the churches within a certain precinct or diocese, and furnishing him with authority, not absolute and arbitrary, but regulated and bounded by laws, to the intent that all the churches under him may be provided of good and able pastors; and that both of pastors and people, conformity to laws, and performance of their duties, may be required, under penalties not left to discretion, but by law appointed. 2. To this kind of government, I am not, by any particular interest, so devoted, as to think it ought to be maintained, either in opposition to apostolic institution, or to the much-desired reformation of men's lives, and restoration of primitive discipline, or to any law or precept of our Lord Jesus Christ; for that were to maintain a means contrary to the end; for obedience to our Saviour is the end for which Church government is appointed. But if it may be proved, or made much more probable than the contrary,—I. That it is not repugnant to the government settled in and for the church by the apostles. II. That it is compatible with the reformation of any evil, which we desire to reform, or the introduction of any good which we desire to introduce. III. That there is no law, no record of our Saviour against it; then, I hope, it will not be thought an unreasonable thing not to give it up. 3. I shall speak at this time only of the first of these three points, that Episcopacy is not repugnant to the government settled in the church for perpetuity by the Apostles. Whereof I conceive this which follows is as clear demonstration as any thing of this nature is capable of.—That this government was received universally in the church, either in the apostles' times, or presently after, is so evident and unquestionable, that the most learned adversaries of this government do themselves confess it.' Here follows the testimony of Petrus Molinæus, and Theodorus Beyd, both eminent opponents of episcopacy, to that effect: 'Then seeing episcopal government is confessedly so ancient, and so catholic, it cannot with reason be denied to be apostolic.' 4. For so great a change, as between presbyterian government and episcopal, could not possibly have prevailed all the world over in a little time. Had episcopal government been an aberration from, or a corruption of, the government left in the churches by the apostles, it had been very strange, that it should have been received in any one church so suddenly, or that it should have prevailed in all for so many ages after. 'Had the churches erred, they would have varied; what, therefore, is one and the same amongst all, came not surely by error, but tradition.' Thus Tertullian argues very probably, from the consent of the churches of his time, not long after the apostles, and that in matter of opinion, much more subject to unobserved alteration. But that in the frame and substance of the necessary government of the church, a thing always in use and practice, there should be so sudden a change, as presently after the apostles' times; and so universal, as received in all churches, this is clearly impossible. \* \* \* 5. But let us suppose (though it be a horrible untruth that the presbyters and people then were not so good christians as the presbyteries are now;) that they were generally so negligent to retain the government of Christ's church commanded by Christ, which we are now so zealous to restore, yet certainly we must not forget nor deny, that they were men as we are. And if we look upon them, as mere natural men, yet knowing by experience, how hard a thing it is, even for policy armed with power, by many attempts and contrivance, and in a long time, to gain upon the liberty of any one people,

undoubtedly we shall never entertain so wild an imagination, as that, among all the christian preachers in the world, neither conscience of duty, nor love of liberty, nor averseness from pride, and usurpation of others over them, should prevail so much with any one, as to oppose this pretended universal invasion of the kingdom of Jesus Christ, and the liberty of christians. And besides that the contagion of this ambition should spread itself, and prevail without stop or control; nay, without any notice taken of it, through all the churches in the world; all the watchmen mean time being so fast asleep, and all the dogs so dumb, that not so much as one should open his mouth against it. 6. What I shall see therefore all the fables of the metemorphosis acted, and prove true stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies, then will I begin to believe that presbyterian government, having continued in the church during the apostles' times, should presently after (against the apostles' doctrine and the will of Christ,) be whiled about like a scene in a mask, and transformed into episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have to conclude thus: Episcopacy is acknowledged to have been universally received in the church presently after the apostles' times. Between the apostles' times, and the present, after, there was not time enough for, nor possibility of, so great an alteration. And therefore there was such alteration as was pretended. And therefore episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolic.'

#### A STRANGE STATEMENT.

We incline to think with our correspondent, that the statement contained in the following extract, is not true. It is like some other stories of the bad effects of Episcopacy, which are too easily received and passed as sound currency, by writers who dictate by the style in which they comment upon them, that their feelings towards the church are of the best sort. At all events, a missionary who without any scruples of his own, would in such case yield to a mere threat of being reported to church authority, must be very ignorant of his rights, and possess a small share of courage in asserting them.

#### CAN THIS BE TRUE?

'A clergyman of the Church of England, being on heathen ground, proposed attending a prayer meeting held by the missionary of the American Board. He was threatened by another Episcopal clergyman, though not of the Church of England, with this country—and it would seem, outrunning even his brother of the establishment in the comprehensive energy and despotic consistency of Episcopal principles,—that if he did dare attend an unlicensed conventicle, he should be complained to the established authority of his mother church. Rather than make difficulty, the divinely-ordained servant of the establishment, exercised of the most consistent spirit of liberality and lowliness, submissively repressed his yearnings after communion with his missionary praying brethren, and inasmuch as he was all that an establishment could there do to show its superiority, or to maintain the exclusive duty and dignity of Episcopal ordination, left the unappointed missionary to pray alone! For, he said, proscribed disciples! Had it been a little earlier in the world's history, instead of quietly puny your holy work, with silent pity for the wrong assumptions of your brethren, and the exhibition of a spirit so inconsistent with the business of a world's conversion, you would have expiated your offence perhaps within the walls of a prison! The above is extracted from 'God's Hand Against Us'—a work just published in New York and London.'

The charges against the Episcopal Church in the United States and in England presented in the above passage are very serious; the insinuations still more so: and the connection in which it stands add exceedingly to its offensiveness. We are, therefore, authorized to inquire the veracity of the author, the Rev. Geo. B. Cheever, when it is said,—can his assertions in this instance be true? His not infallible, and there are strong reasons to believe that he is here mistaken,—reasons which shall forthwith be required. Certainly such charge and insinuations should never be advanced, as Christian denomination should be held up before the public in so odious a light,—upon the mere opinion of an individual. The writer waits therefore, Mr. Cheever brings forward some proof of the truth of his assertions.

AN EPISCOPALIAN.

#### TEMPERANCE.—SCRIPTURAL ARGUMENT.

Not long since, we received through the post-office a little tract on temperance, addressed to the clergy and Christian professors in the United States. Its tone is moderate and scriptural. Certainly so in the estimation of the writer of this paragraph,—as the argument from Scripture is not only substantially but in many respects literally, one with that which he offered in a temperance speech published about three years ago. He thanks the translator for condensing his argument, and giving it in form better adapted to free circulation.

#### JUST COMMENDATION.

Flattery is an intoxicating beverage, and they who drink of it freely will become bloated. But just praise is a cordial, which often inspires the faint and shriveling to noble deeds and high attainments. Nor is just praise so injurious to a self-confident man as we are apt to imagine. For a thoroughly self-conceited man always forms a higher estimate of himself than others do, and to give him due measure of commendation, and no more, is rather a check than a stimulus to his vanity. Acute satirists understand this so well, that when they wish to reprove a vain mind they deal out 'faint praise.' A truly modest man will always place himself in a lower grade than that which his friends or even public opinion assigns him; but genuine humility may sink into enervating despondency, and the commendations of the judicious are good medicines.

The following extract from a very sensible writer, shows the consistency of commendation with sound Christian principle. And the anecdote with which it concludes, is a capital reproof of those self-applauding flatterers, who before handing the cup to others, take care to drink the larger portion of it themselves.

'There are some who for fear of making other proud, as they say, forbear the practice of commendation altogether. But this is contrary to the Scriptures. We have only to hear what the Spirit saith unto the seven churches in Asia, to perceive the usefulness of commending the good for encouragement, as well as of censuring the evil for correction without applauding at the same time what was praiseworthy. This, doubtless, ought to be a model for us. Those who withhold such commendation, for fear of making others proud, little think of the latent vanity in their own minds which this conduct betrays.' If they did not attach a considerable degree of consequence to their own opinion, they would not be so ready to suspect the danger of another's being elated by it. A minister, fifty or sixty years ago, after delivering a sermon, and descending from the pulpit, was accosted in rather a singular manner by another minister who had been his hearer. Shaking him by the hand, and looking him in the face, with a smile, 'I could,' said he, 'say something—I could say something—but, perhaps, it is no safe; it might make you proud of yourself.'—'No danger, my friend,' replied the other, 'I do not take you to be a man of judgment.'

It must be admitted, however, that praise is dangerous to a Christian. In this respect it is like wealth,—and the warning of the wise man respecting riches, might, with the change of a word, be



fully applied to it. "If praises increase, set not thine heart upon them." They may produce a covetous appetite which gives grieve and is never satisfied. And the love of praise, like the love of gain, is extremely apt to entice Christians into compromises of truth and righteousness. In fact, such is the remaining corruption of nature, that the tendency of all worldly advantages, is to allure worshippers of the true God into the groves of idolatry.

#### WESTERN DIOCESES AND MISSIONS.

##### KENTUCKY.

The convention of this diocese held its annual session in Danville, commencing on Thursday, the 13th instant. The number of members in attendance, both of the clergy and laity, was small; of the former, besides the Bishop, there were seven, out of nineteen who have a convenient residence, and of the latter five, from about twenty parishes. Various reasons may no doubt be assigned by the clergy and their vestries for the omission; the principal one, we fear, is a want of zeal in the interests of the church. Another illustration this, of the superior wisdom and devotedness of the world over Christians. Where is the county or district in our whole land that would fail to have its representative in the hills of legislation? When will men learn to esteem it as high an honor to represent the church as the state?

No business of importance came before our body, except the adoption of the new constitution, and the election of trustees for the Theological Seminary for the next year, and for Shelby College for three years; both of which bodies had frequent meetings. Richard Henry Lee, Professor in Washington College, Pennsylvania, was chosen Professor in Shelby College, and President, *pro tem.* It was also unanimously deemed expedient to sell the present Theological Seminary, with a view to its ultimate removal to the neighborhood of our College; it is, however, by no means the design of the trustees to force a sale. Until an advantageous disposition of the property can be made, the Bishop will continue to occupy it for his excellent Female Seminary, at a rent of \$500 per annum. We trust the above institutions will, in a few years, tell well upon the interests of our church in this state. We think we see the hand of Providence in bringing to our possession a college building, in perhaps the most advantageous situation in Kentucky, just at the time when we were beginning to agitate the importance of education, in its higher branches under the influence of the church; and we cannot but regard it as an omen for good, if our members will put their hands firmly and unitedly to the work. Shelbyville is in a fine rich county, but thirty miles from Louisville, on an excellent road; and is already somewhat celebrated for its female school; all which must be favorable to the building up of a college.

The religious services were frequent and well attended. The preaching was of a character that must have gratified every lover of evangelical truth. We did not perceive a taint of Oxford Divinity in any of the clergy. The sermon at the opening of the Convention was addressed entirely to the clergy, in which Christ was presented as an example in the ministerial office. Friday, being the day appointed for fasting and humiliation, on occasion of the death of our late revered President, was wholly devoted to religious exercises. Our Bishop gave us a suitable and admirable discourse from Ezek. 21, 26: "Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high." All hearts were sad, but we trust all were made better by the solemnities of this long to be remembered day.

On Sunday, the Rev. N. N. Cowgill was admitted to the Order of Priesthood, after which the Lord's supper was administered to a greater number of persons than formed the congregation in this place, even on special occasions, a few years since. Circumstances these which mark the gradual growth and strengthening of the Church in these quarters. May it be increased and strengthened a hundred fold.

The Rev. Messrs. Pye, Jackson, Berkley, and Many, and Judge Towles, J. P. Smith, G. Tyler, and Yuch, were appointed delegates to the next general Convention, and were directed to use their influence to procure the Convention of 1844 to meet in some city west of the mountains. We hope the delegates from the West will co-operate with us, and that those of the East will accede. The time is come, when the church should show itself in its strength in the great valley. Three or four cities might be named that would accommodate the members with as cordial a hospitality as any in our land.

On reviewing our ecclesiastical affairs in Kentucky, we see reason to bless God, take courage, and go on.

#### MISSIONS IN AFRICA.

The Rev. C. W. Isenberg, now in England, has furnished some details relative to Abyssinia, from which we have condensed the following:

Abyssinia is more than 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and productive soil. Owing, however, to the low state of religion, morality and industry, the country is now poor. The population is about 500,000. It is divided into Tigre on the N. E., Amhara on the N. W., and Shoa on the S. Formerly these three countries constituted one large kingdom. Shoa is the only part of Abyssinia where government is now respected. All the rest is a theatre of constant civil disorders.

The Abyssinians were converted to Christianity in the 4th century. The first bishop was ordained by Athanasius of Alexandria. When the East was overrun by Islamism, Abyssinia preserved its independence. The people, however, never seem to have been thoroughly enlightened by the gospel. Human tradition, and Jewish and pagan superstitions appear from the beginning to have been mingled with the word of God. The Jesuits gained the ascendancy in the beginning of the 17th century, though only for a short time, as they were soon afterwards defeated. From this period, the country was quite forgotten until the visits of Bruce and Salt.

In 1829, Messrs. Gobat and Kuegler of the British Church Missionary Society, went to Abyssinia, and met with a favorable reception from the governor of Tigre. Mr. Gobat went to Gondar where he stayed six months. Mr. Kuegler died, and the governor of Tigre was killed in war. Mr. Gobat fled to a convent, where he remained till 1832, when he returned to England, in order to obtain assistance. In 1834, he returned in company with Mr. Isenberg, their wives, two German artists and two Abyssinian pupils. Mr. Gobat was soon compelled to return to Europe for the benefit of his health. In 1837, Mr. Isenberg was joined by the Rev. C. H. Blumhardt, and Rev. J. Krapf. They employed themselves in translating the Scriptures into the Tigre, in holding daily services in the Amharic language, in dis-

tributing the Bible, and in preaching. Large numbers listened attentively to the truth as it is in Jesus. Some intelligent men did not hesitate to confess, that the Christian system was superior to their own. But the priest of one Church at Adowa, the capital, became violently opposed to the missionaries, and took every measure in his power to destroy their influence. The confidence of the king in the missionaries could not, however, be shaken, till two French travelers arrived, attended by a Romish priest. This determined the question against the Protestant missionaries. They were soon ordered to leave the country. The King confessed that he himself had wished them to remain, but he could not resist the clamor of their enemies. With sorrowful minds they left the field, committing the precious seed which they had sown in tears to Him who is still able to carry on his work, even in the midst of human perverseness. The papal emissaries, however, had no reason to triumph in their temporary success. It appears, that they were expelled soon after, because they interfered with political concerns.

The Protestant missionaries determined to accept an invitation which they had received from the King of Shoa. They arrived in his territories at the end of May, 1839. They were permitted to begin the work of evangelization. They first established a school, which was attended by 30 or 40 scholars. Mr. Isenberg, after staying six months, went to England, for the purpose of procuring various supplies, and to carry through the press several school books. There is an apparent opening for preaching the gospel to the numerous pagan tribes of the Galla nation, a people who surround Shoa, and are widely extended into central Africa. Their religion much resembles that of the Caffres of South Africa. Some of them have expressed a strong desire for Christian instruction. Some of the tribes deal chiefly in slaves, whom they purchase on the eastern frontier of Shoa, and sell at Mocha and Berbera. The annual export of slaves from one province is supposed to be 2000. The price of a slave near Shoa is from 8 to 20 dollars; in Mocha, it is from 30 to 60 dollars.

In view of these circumstances, the committee of the Church Missionary Society have determined to reinforce the mission. Messrs. Muller and Muhleisen left London for the Abyssinian mission, on the 21st of Jan. last.

#### AMERICAN TRACT SOCIETY.

There have been stereotyped during the year seven volumes. The Family Christian Almanac, adapted for use throughout the United States, has proved acceptable, 69,000 for 1841 having been sold, and the Almanac for 1842 being in the press.

Total printed the past year, 4,436,710 publications, or 95,556,900 pages, including 254,710 volumes; total circulated, 4,124,371 publications, or 89,561,565 pages, including 153,340 volumes. Total circulation since the formation of the Society, 59,353,771 publications, including 1,598,150 volumes, making in all 1,122,252,811 pages.

Of the Evangelical Family Library 2,301 sets have been circulated—making in all 20,334 sets. The Christian Library, of 45 volumes, has received a circulation of 542 sets the first year of its publication.

Gratuitous distribution, during the year, in 477 separate grants, including 1,261,696 pages for foreign mission stations, &c. 8,972 807 pages; amount drawn by members and directors, 2,936,395, making a total value of \$7,938.84.

Receipts, during the year, \$68,962,950, of which \$37,210,98 were for publications sold, and \$33,394,35 for foreign distribution. Of the donations, the American Tract Society, Boston, remitted \$6,000 for foreign distributions; a single individual, in the State of New-York, contributed \$2,100; and \$7,79664 were from ladies in different States.

The Society have, during the year, remitted or foreign and pagan lands the sum of twenty-five thousand dollars, which has been distributed among thirty-five stations, as their wants appeared to be most urgent; the largest appropriations being for Russia, Greece, Turkey, Ceylon, Madras, Northern India, Burmah, and the Sandwich Islands.

Ordination.—On Wednesday morning last, in St. Paul's Church, in this city, the Rt. Rev. Dr. Griswold admitted Mr. Samuel Cutler to the holy order of deacons. The candidate was presented by Rev. Thomas M. Clark, of Grace Church.

Morning prayer was read by the Rev. John Warr, of Christ Church, who also assisted in administration of the Lord's Supper. The Rev. Mr. Watson, of Trinity Church, and the Rev. Mr. Howe, of St. James' Church, Roxbury, were also present. Sermon by the bishop, from Heb. v. 4.—*Christian Witness.*

The church in this city has been recently favored with a visit from the Rev. Dr. Vaughan, secretary of the foreign committee, accompanied by the Rev. Dr. Culler, of Brooklyn, N. Y., a member of the Board of missions. Very interesting meetings have been held, which were addressed by the above gentleman and by the clergy of the city. On Sunday evening last the meeting at Grace Church was fully attended, and was favored with an eloquent and impressive address from the Rev. A. H. Vinton, of Providence. We trust these labors will not be lost, but that an interest has been awakened in the missionary cause, which will be evinced by the replenishing of the treasury of the board.—*lb.*

Virginia Convention.—The Annual Convention of the Church in this Diocese met in this place (Alexandria) on Wednesday last, and still remains in session. There are present both the Bishops, and a large number of Clerical and Lay Delegates, with many ministers from other Dioceses, and visitors from Virginia and Maryland. The Convention was opened with the morning prayer by the Rev. J. P. McGuire, and a sermon by the Rev. Mr. Woodbridge from 2 Tim. 1 ch. 6 and 7 verses. The object of the preacher was to illustrate the importance of an elevated tone of personal piety to the full influence and success of the Christian ministry. May the views which were so ably, and impressively, and earnestly enforced, become the means, by the divine blessing, of leading all our ministers with redoubled and untiring efforts to cultivate the spirit of power, and of love, and of a sound mind.—*Southern Churchman.*

The Rev. J. W. French, who has been in Europe for the benefit of his health, lately returned from Havre. His health is restored and he is at present residing at Georgetown.

#### TOPICS OF THE TIMES.

SATURDAY, MAY 29, 1841.

#### "The form and pressure of the time."

Extra copies of this day's paper can be had at the Episcopal Depository.

#### PUBLISHER'S NOTICE.

The Publisher requests that prompt attention may be given to the bills sent to subscribers in the last, present, and ensuing number of the Observer. These bills cover the current volume only—the books of the present publisher being wholly distinct from those of the paper previous to the 11th volume.

Large amounts are due on the 9th and 10th volumes, which the Proprietor, (Rev. Dr. Colton) earnestly desires may be forwarded to him.

If any instance payments have been made reaching into the present volume, credits will be made by the publisher accordingly, on receipt of the bills herewith forwarded.

#### ARRIVAL OF THE U. S. SHIP BRANDYWINE.

We are happy to announce the arrival on our coast of this ship, all well, 30 days from the Straits of Gibraltar. The return of this frigate from her station was occasioned by the threatening aspect, some six or eight weeks ago, of war with Great Britain. Intelligence received at Port Mahon, at that time, from the American Ambassador at London, under date of the 9th of March, and private letters to the 11th, advising the departure of the squadron from the Mediterranean, led to counsel between Commodore Hull and his captains, on board the Ohio 74, on the 24th, which resulted in the sailing of the ships at twelve hours notice, on the succeeding day.

The Brandywine parted company from the Ohio in thick and boisterous weather, off the Mediterranean coast of Spain, on the 5th of April; and having ascertained, by looking into the Bay of Gibraltar, that no naval reinforcement, as was reported, had assembled there, passed into the Atlantic on the 6th following.

Further intelligence was sought in the direct route between Europe and America, but no information so recent as that already gained being met with, the frigate hastened home, as the best point of learning the existing relations of the two countries, and the wishes of the government in the case.

Whether the Ohio and Brandywine are on their direct return is uncertain; they may have derived intelligence off Cadiz and Lisbon, to warrant their going back into the Mediterranean, and to Port Mahon. The Brandywine encountered some frightful weather in the Gulf Stream, and has been detained on the coast several days by adverse winds. She spoke the "Havenger of Boston," on the 20th of April, thirteen days out, with a day's sail of the Western Islands; all well. Also the "Hudson of Bath," from Cuba to Russia; a British barque, name learned, and two fishing schooners, from Cape Cod and Provincetown, bound to the banks.

The following is a list of the present officers of the frigate:

CAPTAIN—William Compton Bolton.  
LIEUTENANTS—Samuel Mayner, George Adams, Edward M. Vail, Henry K. Thatcher, James H. Rowan, Alexander H. Maybury, and William Bradford.

LIEUTENANT OF MARINES—Addison Garland.  
SURGEON—J. M. Feliz.  
CHAPLAIN—Rev. C. J. Stewart.

ACTING MASTER—G. W. Chapman.  
ASSISTANT SURGEONS—J. Malcolm Smith, and William B. Sinclair.

ACTING PROFESSOR OF MATHEMATICS—W. Flye.  
PASSED MIDSHIPMEN—W. H. Adams, H. Cadwalader, J. W. Read, and R. M. Stembel.

MIDSHIPMEN—J. F. Abbott, C. H. Baldwin, T. G. Corbin, A. J. Dallas, Jr., M. Durand, R. Fairfax, R. P. Mason, J. N. Mason, J. W. Mason, J. W. Hook, Wells, Welsh, and N. W. Westcott.  
CAPTAIN'S CLERK—Chas. Seabrook Stewart.  
BOATSWAIN—Charles Matthews, GUNNER—Lewis Parker, CARPENTER—Henry P. Leslie, SAILMAKER—William Bennet.

The Rev. Mr. Stewart, chaplain in the U. S. States Navy, left the frigate after she had received a pilot on board off Montauk, and reached the city last evening, and to that gentleman we are indebted for the interesting information which we give above. Mr. Stewart proceeds to Washington this morning with despatches for the Government, with which he was charged by the commander of the squadron in the Mediterranean. It will be seen that our gallant officers on that station were fully informed of our relations with Great Britain, but the promptitude with which they prepared to meet the emergency, if hostilities had commenced between the two countries, is highly honorable to them and to the naval service. There will, we trust, always be the same spirit and the same alacrity of action manifested wherever American flags are hoisted, and the world are called upon to rally. The stars and stripes will never wave over sleepy or unwilling champions.—*Courier.*

#### BRAZIL.

We have recently had the pleasure of conversing with a gentleman who has spent some time in Brazil, and have been much instructed by the intelligence he has given us of that country. More recently we have been favored with a letter from Rio Janeiro, containing some facts which will undoubtedly be read with interest.—*N. Y. Spectator.*

#### RIO DE JANEIRO, 14th March.

This is a vast empire, said to be as large as the United States and its territories, endowed with the richest and most abundant natural resources, whether animal, vegetable or mineral, and having a population thinly spread of nearly five millions. There are immense tracts in the interior which the foot of civilized man has never yet marked, and consequently it remains unknown how many and how extensive may be the native tribes of wild men which inhabit them.

The Northern and Southern portions of it are, and have been, for several years, in a state of civil war, by which they are filling the earth with human blood, and the air with the cries of helpless women made widows, and children made fatherless. Hopes have been from time to time entertained, but as often disappointed, that the desolating scourge might cease its ravages, and peace again prevail. I wish I could say there was even now a prospect of its speedy termination.

It is a melancholy fact that a wild spirit of unregulated liberty, with a graceless and hopeless infidelity, is spreading like fire through all parts and among all classes, seriously threatening to overturn all social order, and the throne. Already the government has but little money, few men and less patriotism at its command.

It is also a slave-holding country; and slavery never fails to drag after it a train of evils, both moral and physical, which tongue nor pen can describe.—Many are anticipating the time as not very distant when the blacks and colored people, who compose the largest part of the population, will rise and take possession of the whole country. Although the traffic is by the laws of the land piracy, and punishable with death, and also in direct violation of its treaties, yet it is carried on with a boldness and in a degree truly amazing. It is, however, stated that the present government are opposed to it, and that they are doing something to prevent it. The English have several men-of-war constantly cruising up and down this coast, as well as on

the coast of Africa, which frequently seize and bring in prizes, greatly to the annoyance of the traffickers themselves.

It is a fact that they have an enlightened and liberal constitution, with an excellent code of laws; but unhappily, fraud, caprice, and bribery set them quite at defiance. Justice is bought and sold like any article of trade. The consequence is that little confidence is placed in their legal proceedings, and many take the sword into their own hands.

The press is also legally free, but as a natural consequence in all countries under the same religious influence, the popular prejudice, education and interest are all on one side.

The government are very favorable toward common school education. Their measures to promote it appear well on paper, and would do credit to any people; but every where there is a great deficiency in competent instructors, elementary books, school houses and academies.

You will, perhaps wish to hear something about the moral and religious state of the country. I cannot give it more correctly than in the language of one of the acting presidents of one of the principal provinces of the empire, to the clergy, calling on them to arise to their duties, and to their work as ministers of Christ. "The Christian religion," says he, "the only civilizer, and the only firm basis of justice, without which no people, no organized government, can sustain itself, appears to be entirely effaced. The poisonous doctrine of infidelity has been preached, and spread among the people by the impious books of those politicians, who, seeking liberty-justice and equity apart from the gospel, are leading them to the government of terror, and to the despotism of the sword. Our priests are but poorly qualified to resist the impetuous torrent of these new and subversive ideas. The pulpits remain vacant, and the masters of the law fall under the anathema of Isaiah—because they are silent. The morality of the gospel—which the Divine Redeemer taught to make men better and happier—has fallen into disuse. Part of the people, fallen into religious ignorance, have lost themselves in the chaos of all the corruptions of bad customs—preserving scarcely any of the forms of Christianity, as vestiges of the ancient faith." Another popular writer recently remarked in one of the government journals of this city, speaking of the state of things in this country, that "Our youth, with very few exceptions, are disciples of Voltaire, Rousseau, and other infidels; and with such masters what can be expected but the most decided hatred to every thing like religion?"

#### Receipts for the Western Episcopal Observer, Since May 15, 1841.

Name.	Amount.	Paid to No.	Vol.	Sub.
Chas. Cheney, Mt. Healthy, O.,	20, XI,	\$2	50	
Rodney Strong, Euclid, O.,	52, XI,	2	50	
H. L. Noble, " "	52, XI,	2	50	
Julius Kelley, Sandusky City, O.,	52, XI,	2	50	
Mrs. A. Randall, Ohio City, O.,	52, XI,	2	50	
Geo. L. Chapman, " "	22, XII,	2	50	
Rev. D. W. Tolford, " "	32, XI,	1	50	
Dr. Somes, Vincennes, Ia.,	10, XI,	2	50	
Daniel Whitman, " "	10, XI,	2	50	
Rev. S. S. Lewis, Mobile, Ala.,	52, XII,	5	00	

#### Harried.

On the 27th inst., at St. Paul's Church, by the Rev. H. V. D. Johns, Mr. Henry Gooch, to Miss CLARISA STODDART, both of this city.

#### NOTICE.

##### Episcopal Worship.—Free Sittings.

There will be Episcopal Worship at the Church at the corner of Ninth and Elm streets, on next Sunday afternoon, (30th inst.) at half past four o'clock. The Rev. Dr. Colton will preach. May 29.

#### GRACE CHURCH.

The Vestry of this Association gratefully acknowledge the receipt of 130 volumes of new books, (value \$38) from THOMAS J. MATTHEWS, Esq.: a donation made by him to the Sunday School Library of Grace Church.

L. E. BREWSTER, ROBT J. WHARTON, Committee of Vestry.

#### BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. James' Church, in the city of Philadelphia, on Wednesday the 16th of June next, at 5 o'clock, P. M.

P. VAN PELT, Secretary.

May 29.

The North Western Convocation of the Diocese of Ohio,

Will meet at Elyria, Lorain county, on Monday, the second day of June next.

D. W. TOLFORD, Secretary.

Ohio City, May 18, 1841.

#### A SITUATION WANTED.

A SITUATION is wanted by a middle-aged man, well acquainted with the dry goods or grocery business, either in town or country; and as employment is his main object, a small salary only would be looked for. Undoubted references can be given. Address A. B., at the office of this paper.—postage paid. May 29 no 22

#### RAYMOND'S PRINTING OFFICE.

ORDERS FOR PRINTING may be left at the Episcopal Bookstore, one door West of Dr. Rogers' Office, West Fourth Street; and all business matters connected with the WESTERN EPISCOPAL OBSERVER, will be attended to at the same place.

Office and Residence of Dr. Lawrence, AT DR. WALDO'S, THIRD STREET, Near the Post Office. May 22. no 21

Bishop Heald on the Rule of Faith.

SERMON delivered at the consecration of the Rt. Rev. Stephen Elliott, D. D., by the Rt. Rev. Wm. Meade, D. D., with an Appendix on the Rule of Faith, (in XIX chapters), in which the opinions of the Oxford Divines and others agreeing with them, on the subject of Tradition, are considered; and some of the consequences thereof set forth. Just received at the Episcopal Depository, West Fourth Street. Price 37 1/2 cents. May 22. T. R. RAYMOND.

#### The Ohio Gazetteer.

A REVISED edition of the above work, (with a map,) containing the census of the State for 1840, is taken by order of Congress. For sale at the new Bookstore, in Rogers' Row, by May 22. T. R. RAYMOND

#### NEW JOB PRINTING OFFICE.

T. R. RAYMOND, HAVING OPENED AN OFFICE IN ROGERS' ROW, FOURTH STREET, WEST OF MAIN STREET, IS PREPARED TO EXECUTE TO ORDER ALL DESCRIPTIONS OF BOOK AND JOB PRINTING, in a neat style, with accuracy and expedition. All orders thankfully received.

#### Protestant Episcopal Depository, AND MISCELLANEOUS BOOKSTORE.

T. R. RAYMOND has opened a Book and Stationery Store, in Rogers' Row, West Fourth St., (one door west of Dr. Rogers' office,) Cincinnati, where he intends keeping for sale all the standard and other works connected with the Protestant Episcopal Church, including Sunday School Books, Tracts, &c., together with a general assortment of works in theology, history, biography, the arts and sciences, &c. Also School Books and Stationery—all of which will be sold at the lowest cash prices. T. R. RAYMOND. May 15, 1841.

NOTICE. DOCTOR DRAKE wishes to inform those who may desire to communicate with him professionally or otherwise, that he will not return to Louisville till the commencement of the Medical Lectures, the first of November, till when he may be found at the house of his son-in-law, Alexander H. McGuffey, Third st., opposite the Bazaar. May 8.

Krumpholtz's Works. FLYING Roll—Jacob and Solomon—Cornelius the Centurion. For sale at the Episcopal Bookstore, by T. R. RAYMOND, May 15. West Fourth St.

FOR SUNDAY SCHOOLS. LITURGY, OR MANUAL OF SUNDAY SCHOOL DEVOTION AND INSTRUCTION. Adapted to Capacities of Children. By Rev. Henry Blackaller, Rector of Trinity Church, Bridgewater, Mass.

CONTENTS. Nature and Attributes of God.—The omnipresence of God; the omniscience of God; the omnipotence of God; the justice of God; the holiness of God; the truth of God; the wisdom of God; the goodness of God; the mercy of God.

Works of God.—Creation; providence; redemption. Institutions of God.—The church; the sanctuary; the scriptures; the Lord's day; the ministry; baptism; confirmation; Lord's supper.

Doctrines, Privileges, and Duties of the Christian.—Commandments: fall of man; repentance; faith; love; prayer; praise; hope; joy.

Christ.—Our prophet; our high priest; our king; our example.

Dispensation of God.—Affliction; death; judgment; eternity; heaven; hell.

Facts and Festivals of the Church.—Christmas; Good Friday; Easter Day; Ascension Day, Whitsunday; Goodland, or Trinity Sunday.

Occasional Subjects.—End of the year; new year; death of a teacher, death of a scholar; Sunday schools; missions; duty to rulers; duty to parents; collects.

It has been the author's aim to give a consecutive view of the doctrines, duties, privileges, and institutions of Christianity, and of those of our church in particular. To such a scheme, the improvement of each Sabbath in the year was favorable. His aim has been to state what he conceives to be the obvious sense of Scripture, while he has endeavored, in consideration of their design and use, to give them all the interest he could by making them simple but not puerile; illustrative, but not low.

The limitations in each exhortation, as will be perceived, admitted of little more than a simple exposition, illustration and improvement of the subject—a plan, disadvantageous in some respects, yet favorable, as he conceives, to the incipient developments of the mind, by clearing the view of all extraneous matter, that especially which is purely speculative.

The canticles take a peculiar form from the wish to commit the heart of the child to expressions before God, which, under the divine Spirit, might serve to impress more vividly, and secure more lastingly in the mind, the truth on each Sabbath declared. He has not restricted himself to the language of David, for, as a matter sufficiently pertinent to his design, he conceives that the use of the "Te Deum" and the "Benedictus," in the church services, supports him in the latitude he has taken in their construction.

In making the canticle and subsequent prayer mutually refer to the truth stated in the exhortation he designs that the association in the child's mind, if possible, sufficiently striking to leave a comparatively clear conception of what it has been taught.

In the prayers the author has desired to make use of the language of the Book of Common prayer, where he possibly could; wherein he has failed, he has aimed at some humble imitation. Besides the appropriate use of the book, it is respectfully suggested to parents whether it might not be used as a Sabbath evening exercise with their children to some profit; especially on those Sabbaths when the children have been prevented by the weather, or any other cause from attending school.

The above excellent work or Sunday Schools may be had at the Depository of ISAAC N. WHITING, Columbus, at \$2.75 per dozen or 31 1/2 cents each.

#### Choice Religious Books.

FOR sale at the Episcopal Bookstore, on West Fourth Street, the following, among other valuable works:

Bishop Melville's Oxford Divinity, Select Family and Parish Sermons (2 vols.), Melville's do. (2 vols.), Fyng's do., Bunt's do., Chapman's do. (2 vols.), the Church, Memoirs of Bishop White, Bishop Hopkins's Writings, Heintzenberg's Christianity (3 vols.), Augustinus and Plagiarism, Family Religion, Slater's Original Draught of the Primitive Church, Henshaw's Communicant's Guide, Life and Opinions of Dr. Milne, Theology for the People, Faith on Romanism, Obligations of the World to the Bible, Bridges's Christian Ministry, Keith's evidences of Christianity, Melville's do., Bacon's Lives of the Apostles, Secker on the Catechism, Jay's Prayers, Mead's do., Melville's Justification by Faith, Christian Youth's Book, Advice to a Young Christian, Miss Cox's Life of Wycliffe, Tappan on the Will, Day do do, My Saviour, Metropolitan Hall, Dick on Covenanters, Jenks Devotion, Churchman's Manual, Christian History of the Church, Life of Wilberforce (2 vols.), Correspondence of Dr. Symington on the Atonement, Sutton on the Sacrament, Alexander's Evidences, Alexander on the Canons, Walk about Zion, Memoir of Buchanan, Simon on the Liturgy, Blackaller's Liturgy, Private Thoughts, Todd's Truth Made Simple, Todd's Lectures to Children, Word to Women, Rudiments of the Church, Way of Escape, Minister's Family, Christian Experience, Christianity Vindicated, How shall I govern my School, Scenes in our Parish, &c.

Many of the above cannot be had at any other store in the city, and the prices in general it is believed are unusually low. May 15. T. R. RAYMOND.

#### Eclectic School Books.

THE Eclectic Series of School Books, for sale at the new Bookstore, on West Fourth Street. Also, Bible Quadruplets, Hieroglyphic Bible, The Western Primer, and a great variety of other instructive and amusing toy books. May 15. T. R. RAYMOND.

#### JAMES BISHOP, Draper and Tailor.



